

# DIVERGENT OPINIONS UPON THE SUNDAY BILL

## Some Regard Proposed Legislation as Protection to Workman—Others Regard It as Striking a Blow at Rest of American Institutions.

The movement to compel the Sunday closing of shops in Washington is assuming larger proportions daily. "People in all walks of life are lining up on one side or the other of the question. Representatives of persons who observe some other day of the week as a day of rest and persons interested in several organizations preaching religious liberty have announced their opposition to the legislation suggested. Several prominent local business men, however, have given their reason for so doing.

The bill provides that "it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables or other provisions on Sunday, except that the first day of October until the first day of October, meats sold prior to Sunday may be delivered at any time before 10 o'clock of the morning of that day.

"Any person who shall violate the provisions of this act shall, upon conviction thereof, be punished by a fine of not less than \$25, nor more than \$50, for the first offense, and for each subsequent offense by a fine of not less than \$50, nor more than \$100, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment in the discretion of the court.

"All prosecutions for violations of this act shall be in the Police Court of the District of Columbia, and in the name of the District of Columbia."

### SAYS THE BILL SOUNDS HARSHLY

Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian Church, has the following to say concerning the bill:

"The bill sounds harshly. Anyone can imagine conditions where a rigid enforcement of it would produce hardship. Nevertheless, something ought to be done to restrict the increasing Sabbath commercialism in this city, and though I do not think we should be too severe upon the poor for the necessities of life, as long as we permit the indiscriminate business of the druggists, the open use of the saloon, and the yelling of the newsboys on Sunday.

"I would much rather see a determined effort made to close the stores and saloons that are absolutely unnecessary, and to educate the public against the Sunday evening concert, the Sunday dinner party and the Sunday paper.

"And I would especially welcome legislation that would protect the workman. He needs his day of rest and relief, and the growing indifference to Sunday is simply multiplying his duties and bringing him unmistakably to the condition where his employer will request seven days' work or give only six days' wages.

"There is no danger of excessive or undue observance of the Sabbath in Washington. The tendency is the other way."

### CHRISTIANS WANT BILL ADOPTED

When the subject of Sunday closing was agitated one year ago, Dr. J. G. Butler, pastor of the Luther Memorial Church, was one of those to appear before the District Commissioners to urge its adoption. He is heartily in favor of the present movement, and expresses his belief that Congress will perhaps adopt the measure.

"Congress couldn't do anything," he said, "that would gratify the Christian people of Washington more than to make a law providing for the closing of groceries on Sunday. The entire Christian community is anxious to see the bill passed, and the only opposition it meets, perhaps, is from those whose day of rest is not our Sunday.

"Grocers themselves have told me they would like to see the measure adopted. Indeed, they, more than anybody else, must suffer on account of keeping their stores open on Sunday. Only recently one of them told me he was compelled to keep his place open simply because a rival store near by transacted business on Sunday, and it was necessary for him to accommodate his customers in order to retain their trade.

"There is no reason why the bill should impose a hardship on poor people. The ordinary workman gets his wages on Saturday afternoon, and there is ample time before Sunday for him to lay in enough groceries for the day. Of course, in summer it may be impossible for some of the poorer families to keep perishable food in the house over Saturday night, and it was for that reason that the provision permitting the delivery of groceries Sunday morning was made.

"There can only be one sentiment among the clergymen of the city, and that is in favor of the bill. I know that others feel as I do when I say I hope the bill will be passed at this session of Congress."

### SEVEN-DAY SLAVE OF WORKINGMAN

Dr. Frank M. Bristol, of the Metropolitan M. E. Church, is emphatic in his support of the Sunday closing bill.

"The unanimous opinion of the clergy cannot be anything else than in favor of the measure," he said, "as the chief aim of the movement is to preserve the sacredness of the Sabbath. But aside from this aspect of the question, there is another equally as important in that the keeping open of stores on Sunday makes a seven-day slave of the workingman. If the law of the Sabbath is broken, clerks and employees of business places are cheated of what is rightfully theirs—a day of rest.

"Stores, factories, places of amuse-

ment, and everything that tends to debase the Sabbath should be compelled by law to remain closed on Sunday. It isn't simply a matter for church members to consider with, but the public in general should feel that it is a duty to see that such a law is carried into effect. I feel confident that the citizens of Washington are heartily in favor of the bill, and its enactment is likely to cause regret to those only who profit by the present law.

"If Congress should act favorably upon the measure, it would mean that the District is merely falling in line with other cities in establishing such a law. In nearly all the large communities throughout the country provision has already been made for Sunday closing. Take Chicago, for example. Business places there are all tightly closed on Sunday, and it is difficult to buy even so much as a cigar. In London the laws are even more stringent. Not only is it impossible to buy anything at a store, but the restaurants are also compelled to remain closed.

"The provision in the bill that 'from the first day of June to the last day of October meats sold prior to Sunday may be delivered at any time before 10 o'clock of the morning of that day,' is wholly justifiable, in my opinion. Poor people who have no refrigerators in their houses would find it rather difficult to keep perishable food over night during the hot weather, and there is no reason why they should be made to suffer by law.

"The keeping open of stores on the Sabbath is also deplorable in view of the effect it will eventually have of encouraging a seven-day business week in all branches of commerce and industry. If stores are allowed to remain open it will not be long before factories will begin to operate on Sunday, and in time the Sabbath will be looked upon as a regular business day."

### SUNDAY CLOSING RELIGIOUS LAW

In a communication to The Times the Rev. J. S. Washburne, pastor of the Memorial Seventh Day Adventist Church, says:

"Sunday observance originated in religion; hence all Sunday laws are, in their original intent and purpose, religious. This law, like all similar laws before it even to the days of Constantine, is religious legislation. But this does not appear in the bill itself, and this for a very good reason. For many years certain organizations, religious or semi-religious, have been urging each Congress to pass a District Sunday law. All, or nearly all, of these measures had in them some phrase which indicated their religious origin and intent.

"In 1888 the late Senator Blair of New Hampshire introduced in Congress a very stringent Sunday law, based on grounds directly religious. This law was for the whole nation, and provided a fine of \$3,000 for its violation. It was rejected in the committee largely because of its religious character. One or more District Sunday laws have since that time been placed before Congress, for it was evident that the people were not yet ready for a national Sunday law. But if a precedent could be established, if Congress were led to commit itself to the principle of religious legislation for the District of Columbia, then it would be comparatively easy for those urging a national Sunday law to secure that for which they had tried so often but failed. These measures have all been met, however, and state in this Government church and state are separate, the First Amendment to the Constitution declaring that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.'

"While the present bill does not appear to be religious in its character, yet in the resolution passed by those who have requested this legislation, it is made perfectly clear that in its design and intention religion is the real motive. We quote from the resolution as it appeared in The Times of April 2:

"We are compelled to keep open our places of business to compete with those dealers who do not respect that holy day."

"We respectfully submit to the readers of your paper that no one in the District of Columbia is now compelled to labor or to keep open any place of business on Sunday. All are now free to rest and observe Sunday as a 'holy day.' If they desire to do so. But if this law is passed, freedom is gone. Then all dealers in provisions are compelled by law to close on Sunday, or to pay a heavy fine, or to be sent to prison for thirty days. We know that there are many grocers in the District of Columbia who are not willing thus to surrender their liberties."

"Then, on the other side—that is, the side of the customers—we submit most respectfully that to the poor, who have but little money, and who often receive their wages too late to purchase the daily bread before Sunday morning, this law must work great hardship. Now, all are free. If this law is passed, and strictly enforced, much suffering would result. Ought not those who must buy, as well as those who sell, be consulted before this measure is passed? Do the people of the District of Columbia desire to remain free, or will they accept this yoke, because a certain class, who are even now perfectly free themselves, desire to compel all their fellow-salesmen as well as their customers, to submit to legislation of religious laws dangerous to the liberties of the people of the District and of the whole country of the United States?

"This legislation is for a certain class. The first Sunday law of Constantine, as promulgated March 7, 321 A. D., was only for a certain class. Yet the union of church and state, religious tests, and, logically, religious persecution, followed. Liberty was in chains. Then came the world's midnight—physical, intel-

lectual, and spiritual bondage, darkness, and death.

"This country is great for one reason more than for any other, and that is this: The founders of this Government stood for religious liberty. We quote from him who, more than any other man, stands for all that is great and noble in the founding of the nation, and in the early history of this nation:

"Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

"And from other leaders of the nation: 'Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord, both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do.'—Thomas Jefferson.

"Religion is not in the purview of human government. Religion is each man's affair, distinct from government and exempt from its cognizance. A connection between them is injurious to both."—James Madison.

"Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate."—U. S. Grant.

"Proscription has no part or lot in the modern government of the world. The stake, the gibbet, and the rack, thumbscrews, swords, and pillory have no place among the machinery of civilization. Nature is diversified, so are human faculties, beliefs, and practices. Essential freedom is the right to differ, and that right must be sacredly respected."—John Clark Ridpath.

"The proper object of government is to protect all men in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious tolerance we call religious rights. They are not exercised in virtue of government indulgence, but as rights of which government cannot deprive any portion of the citizens, however small. Despotism power may invade these rights, but justice still confirms them."—U. S. Senate report, 1829.

"The last quotation is from a Senate report on a proposed Sunday law. 'Jesus, the author of Christianity, recognized the separation of church and state. Hear his words: 'Render, therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's.' And he said, when on trial before Pontius Pilate, 'My kingdom is not of this world.' Christ taught liberty. 'Whosoever will let him come.' 'If any man hear my words and believe not, I judge him not: for I came not to judge, but to save the world.' These quotations may be found by referring to the sacred writings: Matthew xxiii:23, John xv:43,26, Revelations xiii:17, and John xli:47.

"I most earnestly desire to insist that no religious day should be enforced by law, whether it be the first or the seventh, and that any measure tending directly or indirectly to establish a religion will work injury not only to the state but most of all to religion itself. Liberty, absolute and eternal, is the gift of God. In the name of these noble men who sought to build this nation free, who risked their lives, their fortunes, and their sacred honor, to give national liberty, in the name of Christianity itself, in the name of Jesus Christ, who died to set us free in mind and soul now and eternally, I protest against this legislation, and can but believe that Christians and Jews and unbelievers will alike join in this protest."

"The men who want this law passed form by no means a majority of the grocers; some of them have always kept their stores closed, and none are compelled to keep open on Sunday; they

certainly show a mean and narrow-minded spirit in trying to compel others to keep shut who would be willing to serve the public.

"The enactment of this law would set a bad precedent, for which the same propriety a number of grocers, some of the cooks and waiters, and other employees of hotels, boarding houses, eating houses, lunch rooms or private houses, conductors and motormen of street railways, and others, might claim their full Sunday rest by law, the granting of which would create quite an inconvenient state of affairs.

"In a free country all laws should be enacted solely with a view to the protection and the welfare of the great mass of the people, and a law like the one proposed, which imposes heavy fines and imprisonment for supplying wants of nature, would be a flagrant and reckless disregard of the personal liberty of the citizens and opposed to the spirit of our free institutions."

"The Secular League declares: 'That the enactment of such a bill into law would be a lasting disgrace to the Senate and a shame to the civilization of the age.'

"The Rev. J. S. Butler, pastor of the Luther Memorial Church, asserts: 'There is no reason why the law should impose a hardship on poor people.'

Dr. Frank M. Bristol, pastor of the Metropolitan M. E. Church, believes that "keeping open stores on Sunday makes a seven-day slave of the workingman."

The Rev. J. S. Washburne, pastor of the Memorial Seventh Day Adventist Church, says: "I most earnestly desire to insist that no religious day shall be enforced by law."

A grocer says: "This matter should be well left to regulate itself as heretofore."

Rabbi Julius Loeb, of Adath-Israel Congregation, writes: "The grand institutions of free America are imperiled unless the choice be given to the citizen to select his own Sabbath."

The Secular League declares: "That the enactment of such a bill into law would be a lasting disgrace to the Senate and a shame to the civilization of the age."

William Birney, of 218 Indiana Avenue, writes: "Your article on the proposed Sunday closing bill is an excellent presentation of the subject."

"I inclose the resolutions passed unanimously, last Sunday, on the same subject by the Secular League."

"The bill has been rushed through the House without hearing there or in committee, and is likely to be rushed through the Senate in the same way. Nothing but opposition by the press will stop it."

"Dr. Croft will represent the league if a hearing can be had."

"The resolutions of the Secular League follow: 'Whereas on the sixth of this month a bill was passed by the House of Representatives for the purpose of compelling the closing of the sale of food on Sunday (H. R. 11,919, 652);

"Resolved, 'First, That the addition of a clause forbidding all eating on that day would not be more monstrous in principle.

"Second, That the bill, if enacted, will not be enforced except in special cases, to ruin a rival dealer or punish a religious non-conformist. There will be spies and informers; but the people of this District will always buy food when they need it, and dealers will sell it to them, without regard to Sunday, just as people elsewhere have done and will do forever. There will always be sects with peculiar views about Sunday; careless and improvident people who neglect to lay in supplies for that day; working people who receive their wages Saturday night, too late to buy, or who, after receiving them go to the saloon and do not hand the remains over to the wife and mother until late at night; persons arrested Saturday afternoon and kept over Sunday in jail; travelers and sick people. All these to be starved until Monday."

"Third, That this 'starvation bill' is not asked for by the people of this District, but by a coalition of two petty factions; one of money-grasping tradesmen who want to take holiday on Sunday, but are envious of competitors who prefer to get profits by trading; the other of fanatical sectarians who hate every man who regards Sunday as made for man."

"Fourth, That the penalty in this bill for the starvation of certain parties are monstrous in severity, putting it within the power of a fanatical police judge to put a poor man in the chain gang for from three and a half to seven months, and thus ruin him and pauperize his wife and children, for the imaginary crime of selling a pork chop on Sunday."

"Fifth, That the enactment of such a bill into law would be a lasting disgrace to the Senate, and a shame to the civilization of the age."

"The Jew, he must be especially appreciative of the sanctity and inviolability of the day, since through his means and through no other code in existence the Sabbath was promulgated among men. But in the sight of Judaism, the seventh day and no other day in the week is the holy Sabbath."

"To the members of the Hebrew faith, as also to many others of the Christian denominations who agree with him in this view, a Sabbath on any other day in the week is not of divine origin, but of mere human making or establishment, and is a direct contradiction of the teaching of the Pentateuch and even of Christ himself."

"The Seventh Day Sabbath is, according to the Talmudical sages, the fundamental principle upon which rests the entire superstructure of the Judaic faith. If, therefore, Sunday becomes the only day appointed as Sabbath in this country, the religious freedom upon which its institutions are based will be utterly subverted."

"If religious liberty governs the laws of this free republic let each man be granted the privilege to observe the Sabbath day in accordance with the tenets of his own particular creed."

"A strict observance of a day of rest once a week should be the duty incumbent upon everyone generally, inasmuch as this is a civilizing principle, no less than an element of faith, but at the same time consideration must be had for the diversity in the selection of that day, since Sunday alone will not satisfy the conscientious feelings of a large number of citizens, here or elsewhere, in the United States."

"To compel a Jew, a Seventh Day Adventist, or Baptist to relinquish his Sabbath, to keep two days' rest in the week, or close up his business, is tantamount to forcible conversion. No right-minded person and typical American will entertain the least objection to a provision that shall be made in the act of Congress to the effect that those who conscientiously observe the seventh day as a day of rest, be exempt from the above rule, and be allowed to pursue their usual vocations during all the rest of the week, so long as there shall be no disturbance of the public peace on Sunday, which is the accepted Sabbath of the majority of citizens in this land."

"All this is an easy matter to adjust. Competition on the part of reckless characters will thus be averted, as there will be no one to take advantage of means of transacting business on both Saturday and Sunday. The act of Congress in the matter will do justice to the regarded as precedent for all of the United States to be guided by in general and local legislation. Should then the Sunday closing bill pass without the necessary provision for Sabbath day observances it will assuredly affect the interests and the fortunes of a large portion of citizens of the land, and it may lead to serious consequences and a return to religious hatred and persecution."

"If the citizen of the land be now deprived of his right to observe the day of Sabbath as directed by his own conscience and the religion of his faith, there is every reason to fear that gradu-

ally the convenience of the stronger and more numerous element in this country will compel a wholesale conversion of the rest in all other matters and by all manner of legislation, so that at the end it will no longer be possible for the various sections and creeds to meet on the broad plane of liberty, and be protected equally under the benign shelter of the Stars and Stripes.

"The grand institutions of free America are imperiled, unless the choice be given to the citizen of the land to select his own Sabbath as a day of rest and spiritual edification."

### SECULAR LEAGUE OPPOSES MEASURE

William Birney, of 218 Indiana Avenue, writes: "Your article on the proposed Sunday closing bill is an excellent presentation of the subject."

"I inclose the resolutions passed unanimously, last Sunday, on the same subject by the Secular League."

"The bill has been rushed through the House without hearing there or in committee, and is likely to be rushed through the Senate in the same way. Nothing but opposition by the press will stop it."

"Dr. Croft will represent the league if a hearing can be had."

"The resolutions of the Secular League follow: 'Whereas on the sixth of this month a bill was passed by the House of Representatives for the purpose of compelling the closing of the sale of food on Sunday (H. R. 11,919, 652);

"Resolved, 'First, That the addition of a clause forbidding all eating on that day would not be more monstrous in principle.

"Second, That the bill, if enacted, will not be enforced except in special cases, to ruin a rival dealer or punish a religious non-conformist. There will be spies and informers; but the people of this District will always buy food when they need it, and dealers will sell it to them, without regard to Sunday, just as people elsewhere have done and will do forever. There will always be sects with peculiar views about Sunday; careless and improvident people who neglect to lay in supplies for that day; working people who receive their wages Saturday night, too late to buy, or who, after receiving them go to the saloon and do not hand the remains over to the wife and mother until late at night; persons arrested Saturday afternoon and kept over Sunday in jail; travelers and sick people. All these to be starved until Monday."

"Third, That this 'starvation bill' is not asked for by the people of this District, but by a coalition of two petty factions; one of money-grasping tradesmen who want to take holiday on Sunday, but are envious of competitors who prefer to get profits by trading; the other of fanatical sectarians who hate every man who regards Sunday as made for man."

"Fourth, That the penalty in this bill for the starvation of certain parties are monstrous in severity, putting it within the power of a fanatical police judge to put a poor man in the chain gang for from three and a half to seven months, and thus ruin him and pauperize his wife and children, for the imaginary crime of selling a pork chop on Sunday."

"Fifth, That the enactment of such a bill into law would be a lasting disgrace to the Senate, and a shame to the civilization of the age."

"The Jew, he must be especially appreciative of the sanctity and inviolability of the day, since through his means and through no other code in existence the Sabbath was promulgated among men. But in the sight of Judaism, the seventh day and no other day in the week is the holy Sabbath."

"To the members of the Hebrew faith, as also to many others of the Christian denominations who agree with him in this view, a Sabbath on any other day in the week is not of divine origin, but of mere human making or establishment, and is a direct contradiction of the teaching of the Pentateuch and even of Christ himself."

"The Seventh Day Sabbath is, according to the Talmudical sages, the fundamental principle upon which rests the entire superstructure of the Judaic faith. If, therefore, Sunday becomes the only day appointed as Sabbath in this country, the religious freedom upon which its institutions are based will be utterly subverted."

"If religious liberty governs the laws of this free republic let each man be granted the privilege to observe the Sabbath day in accordance with the tenets of his own particular creed."

"A strict observance of a day of rest once a week should be the duty incumbent upon everyone generally, inasmuch as this is a civilizing principle, no less than an element of faith, but at the same time consideration must be had for the diversity in the selection of that day, since Sunday alone will not satisfy the conscientious feelings of a large number of citizens, here or elsewhere, in the United States."

"To compel a Jew, a Seventh Day Adventist, or Baptist to relinquish his Sabbath, to keep two days' rest in the week, or close up his business, is tantamount to forcible conversion. No right-minded person and typical American will entertain the least objection to a provision that shall be made in the act of Congress to the effect that those who conscientiously observe the seventh day as a day of rest, be exempt from the above rule, and be allowed to pursue their usual vocations during all the rest of the week, so long as there shall be no disturbance of the public peace on Sunday, which is the accepted Sabbath of the majority of citizens in this land."

"All this is an easy matter to adjust. Competition on the part of reckless characters will thus be averted, as there will be no one to take advantage of means of transacting business on both Saturday and Sunday. The act of Congress in the matter will do justice to the regarded as precedent for all of the United States to be guided by in general and local legislation. Should then the Sunday closing bill pass without the necessary provision for Sabbath day observances it will assuredly affect the interests and the fortunes of a large portion of citizens of the land, and it may lead to serious consequences and a return to religious hatred and persecution."

"If the citizen of the land be now deprived of his right to observe the day of Sabbath as directed by his own conscience and the religion of his faith, there is every reason to fear that gradu-

### White Unfermented Grape Juice.

We have just received a supply of the fresh, pure juice of the grape and offer it for invalids and others who seek a pleasant, non-alcoholic beverage.

Quarts, 65c; Pints, 40c.

Quarts, 40c; Pints, 25c.

Claret and White Wine for Punch, 50 cents per gal.

To-Kaon Wine Co., 614 Fourteenth St. Phone Main 998.

\$155 for a \$300 Up-right PIANO

This Piano is the same as new—has been used less than a month—and carries the same guarantee as if we sold it at the full price. \$800 is the figure at which these Pianos are listed. We offer this one at \$155, including new-style hardwood stool, scarf, one year's tuning, and free delivery.

Also slightly used \$350 Up-right Piano.....\$180

On Easy Monthly Payments.

F. G. Smith Piano Co. Building, 1225 Pa. Ave.

COFFEE.....

Great Atlantic and Pacific Tea Company, Cor. Seventh and J Streets.

35c lb.

You cannot buy our Congressional Coffee from your grocer, but we have a branch store near your home.

THE PALAIS ROYAL, A. LISNER G STREET



### \$7.98 for \$15 Suits.

The Palais Royal has not been dotted with so many and so attractive "Bargain Spots" for many a year. Coal fires began early in October, and have been necessary until today. The makers of light-weight Spring-Summer Clothing have suffered. The Palais Royal—Washington's Cash Store—is proving helpful to many. Best of goods are being bought and sold at the lowest prices of a decade.

### 79c for \$1.00 to \$1.50 Waists.

India Linen Shirt Waists, made to retail at \$1 to \$1.50. The makers were willing to quote a low price to tide them over to the time when they can ask and get full quotations. That'll be the first few warm days. Meanwhile Palais Royal patrons get \$1 and \$1.50 Waists for 79c.

### Kimono, 39c

50c Value

Made of Lawn in white and black, with borders in fancy colors. All sizes. They'll be the popular 50c undress garment of the summer of 1904.

### Hose, 29c

50c Value

Lace Lisle Stockings in the wanted tans and black. Quality made to retail at 50c pair. 29c only while winter lingers in spring's lap. How long?

### 63c Pair for \$1.00 Corsets.

18c for 50c Garters.

Batiste Corsets every lady will so soon be needing. All sizes are here in models for all forms—\$1 quality at 63c. Only 18c for best of 50c Satin Pad Hose Supporters, in all colors.

### Umbrellas, 88c

\$1.50 Value

Parasol-Umbrellas, plain and with fancy borders. The sticks alone look worth more than a dollar. 88c is not the cost of production.

### Clocks, 48c

Others, \$2.98

The Swiss Clocks, very ornamental, are only 48c. The clocks from Germany combine an ordinary clock, an alarm clock, and a music box, and are only \$2.98.

### 29c for 50c Albatross.

\$1.00 for \$1.50 Silks

Best of 50c Albatross—all pure wool, and in cream, light blue, pink, violet, gray, old rose, Nile green, navy blue, and tan. The Silks, at \$1 instead of \$1.50, are guaranteed black Taffeta, 36 inches wide. For sale on second floor.

### Laces, 10c

12 Yards, 10c

Valenciennes laces, the quality made to retail at 15c per dozen yards. A rarely good Bargain Spot. Everybody is to use Val. laces this year.

### Ribbons, 10c

19c Value

Plain Taffeta and Satin Taffeta Ribbons, 3 1/2 and 4 inches wide. White, black, and every best shade. Guaranteed all silk ribbons, 10c instead of 19c yard.

### \$2.98 for \$5.00 Hats.

The popular "Baby" hats and the less large trimmed hats that are recognized as best possible at \$5. Such hats at \$2.98 will make one anticipate the sunny days so long overdue. Don't forget when those days come the Palais Royal cannot secure or offer such bargains.

### Ice Chests, \$2.88

\$4.50 Value